SAND TABLE ILLUSTRATIONS

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MRS. ALICE HILL.

SAND TABLE ILLUSTRATIONS

Instructions for Illustrating
Forty-eight Bible Stories
On the Sand Table

BY
~~MRS.~~ ALICE HILL

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PREFACE

This book is sent out by the author, in the hope that it may be of some help, inspiration and encouragement to those who are engaged in the work of instructing children in the truths of the Bible, either in Sunday School, the Week Day School or the Junior Society of the Church.

The methods and suggestions found herein are original with the writer and are now given to the public at the urgent request of many friends who have seen the work and realized that it should be placed within reach of all Christian workers.

The end sought in writing this book is to provide a method that will attract many to the study of God's word and will make a lasting impression of it upon the minds of the young.

Mrs. Alice Hill

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FOREWORD

Every one truly interested in religious education and especially in the presentation of Bible stories to children by the Sand Table method will find in this manual many helpful suggestions. It is the outgrowth of the experience of a minister's wife and her continued success in teaching the Bible to many groups of Juniors.

Modern educators recognize that the art of teaching is more than story telling. They advocate that the sense of *sight* and the sense of *touch* must be appealed to as well as the sense of hearing. Because the author realizes this, her success has been marvelous. In a very short time her first organization grew from twenty-five or thirty to over one hundred and the interest remained good throughout the year. Another most significant fact is that before the close of her second year's work with another group, a large per cent of the older children became members of the church.

When the children see the Bible scenes grow before their eyes, the image thus pictured becomes fixed in their minds

and will be retained through life. In the Sunday School, wherever used, this method of teaching has met with pronounced success, especially in the lower grades. Even the little tots are intensely interested in the protrayal of Bible stories on the Sand Table. With them the most simple objects may be used to represent the background and the Bible characters for their imaginations are vivid.

Extraordinary ability is not required to do the work that the author recommends. Frequently in her work one of the older pupils has carried on the demonstration with good results. Success will depend only upon the leader's willingness to devote a few hours each week to preparation and upon her understanding of children. The suggestions given herein will save time and experimentation. They have been prepared by the author at the urgent request of many Christian workers who have witnessed exhibitions of her Sand Table illustrations.

The Publishers

PART I.

SAND TABLE ILLUSTRATIONS
GENERAL INSTRUCTIONS

I.

How to Make a Sand Table

The size of the table to be used is determined by the room in which one has to work. A large table is preferable, but if the room is small, a smaller table should be used. If it is to be permanent, a large one such as is used in the public schools is best, but if necessary to move it about, a convenient size would be about four feet long, two and one half feet wide, and about two and one half inches deep. This box should be placed on a table high enough for all to see, and tilted toward the class. Fill the box nearly full of sifted sand. If there be any litter on the sand after the lesson, it should be sifted through a wire screen or sieve.

Lessons To Be Used

If the sand table is to be used in the work of the Sunday School, the lessons are of course selected for the teacher; but if it is to be used for children's meetings such as the Junior Society, the Week Day Class, etc., the best plan is to begin with the Old Testament, using the story

of the Creation for the first lesson, and take them as they come in order to the end of the Book.

The lessons which are here given in detail, will on an average consume about one half hour each. If for a beginner the lessons are too long, it would be well to use only a part of the objects suggested. The teacher will decide this for himself. After a little practice, and experience, the whole lesson as given will not be too long. The writer has worked out all these lessons before the children, as given.

Objects

There should be no objects on the sand before the beginning of the lesson, except such as shall be mentioned from time to time in connection with the lessons. They should be placed one at a time as the story is told.

The objects here represented are simple, in fact they may be made as projects by the children themselves. Modern religious educators advocate expressional work on the part of the pupils. Impression without expression is not sufficient.

Thus it is best for the pupils themselves to construct the objects at home or at the church in a special project class. The children may be supplied with dictionaries and books from which they may actually hunt out for themselves the information necessary to construct the objects. In this way they become familiar with Bible manners and customs. The impression then is lasting.

The expense of the material is but a trifle except for a number of celluloid animals and dolls, and the children will gladly give a special collection to purchase them. Large and small celluloid animals may be obtained at almost any ten and fifteen cent counter. Children often have cast away playthings which can be used to advantage.

How to Make Sheep

If toy sheep are not to be had, cut them out of cardboard and cover with cotton, or for a few cents, a package of cooky sheep may be had. For a flock of sheep, trim out the top and sides of a picture of sheep leaving them connected at the bottom.

How to Make a Serpent

If a serpent cannot be had from a toy shop, make one out of a piece of small rope six or eight inches long. To form the head, separate the strands of the rope about three quarters of an inch at one end, and tie a thread around the rope at the end of this opening, then bend two strands up, and one down to represent the wide open mouth. Trim the tail off to a point. The rope should be soaked in water, so that it may be shaped into a coil as if crawling. When dry use a little glue on the jaws and tail to hold it in shape, then daub the snake with bright colored paint. Cut the shape of the tongue from red paper and paste one end in the snake's mouth.

How to Make a Boat

For the bottom of the boat use a piece of stiff pasteboard about six inches long and three inches wide. Let it be square at one end and pointed at the other. Paste a piece of stiff paper about two and one half inches wide to the edge around the bottom, but slightly higher in front. A narrow strip of bright colored

paper pasted around the upper edge will improve its appearance.

If a sail is required, take a piece of white paper about seven inches wide for the lower edge, about five inches across the top, and trim to the shape of a sail. Or a square sail will do. Paste a narrow strip of paper down the center from top to bottom, and run a hatpin through this, cut the head off, and stick it in the bottom of the boat.

How to Make People

Use twigs about three inches long. The knot in the twig will serve for the head. To clothe these take a narrow strip of crepe paper or cloth, cut a slit in the middle lengthwise large enough for the head to go through, then tie a string around the waist. Or they may be draped as elaborately as one may choose. If for special characters small dolls are preferred, they may be made to stand more securely by taking a piece of stiff wire, twisting it firmly to the feet, then making a small flat coil on which to stand.*

* Since making the pictures for this book, the writer has found that twigs are far more satisfactory in every way than dolls.

If the Juniors are studying Bible manners and customs, it is instructive for them to search out the modes of dress worn by the different classes of people and actually make the costumes as they understand them. A good Bible dictionary and the many Bible pictures available make this task an easy one.

How to Make Angels

For a group of angels use small dolls or twigs, draping them in long thin garments of white or some delicate color. The wings should be white, of thin stiff goods. Cut the material with three equal sides the desired length, and from one point gather through the middle and pin to the dolls' clothing between the shoulders, as in the illustration of "Jesus Born in Bethlehem".

How to Make Tents

Observe style of tent in picture cards. They may be made of cretonne or brown outing flannel. For a larger tent the sides may be braced with twigs, allowing the cloth to touch the sand all around except the front.

How to Make Water

Take a piece of window glass of irregular shape, large or small as required. On the under side place dark blue paper, pasting it to the edge of the glass, then trim off all surplus paper. A looking glass may be used sometimes.

In lessons in which water is to be used always have the glass fixed in its proper place on the sand, but slightly covered. At the proper time in the story wipe the sand off, so that water will seem to appear. For bodies of water use crepe paper or crumpled tissue paper.

How to Make Trees, Flowers, Fruit, Grass

In the summer time trees may be easily had by using small branches of trees, bushes, grasses, vines or ferns. To form a foundation for the trees, stick the stem in a piece of raw potato, and let it stand in water until time for use. Any kind of evergreen branches may be used successfully, or asparagus with the berries on is especially pretty. Japanese air plant helps greatly.

For winter use trees may be made of

different shades of green tissue paper thus: Take strips of tissue paper of several thicknesses, fold lengthwise, and cut fringe, then crumple in the hands and drape on the branches of a twig. Pine trees may be made by cutting a strip of old window shade, or paper about a yard long for each tree. Cut fringe on one side, then begin near the bottom of the twig, which is ten or more inches long, and wind this strip around the twig till the top is reached, then stick a pin in the top to hold it in place. For the base of all trees use a piece of raw potato. To make fruit for trees, wad tissue or crepe paper in small balls and paste them to the leaves of the trees. Grapes may be made by taking a wad of cotton nearly as large as the bunch required. For a bunch such as Joshua had, the wad may be about one and one half inches long. Stretch a piece of purple paper over this and fasten together at the larger end, then proceed as for the other fruit by wadding bits of purple paper about one half the size of a pea and stick closely together until the wad is covered.

To make grass, cut green paper very fine, or use sawdust dyed green. Bits of

bright colored paper mixed with the green resembles flowers.

How to Make the Sun, Moon and Stars

The sun may be made out of one half of a celluloid rattle box. One about two inches across is a good size. Stretch a piece of yellow crepe paper over the oval side and paste it to the edge of the ball. For rays of light, cut a little irregular fringe out of paper and paste to the edge of the ball. The back of the ball should be left uncovered, so the rays from a flashlight or lighted candle may be thrown through the ball to make a bright light.

The moon may be made from one half of a small celluloid rattle box, or cut from it one the shape of a crescent.

Stars may be cut with points of irregular shape, out of silver, gold, or white paper,* and pasted to a fine wire, with a bit of paper back of the wire, the ends of which are fastened to the top of two trees.

* Or bits of tinsel with wire run through.

How to Make Houses

To resemble the houses of the Orient, use white or gray cardboard, blotting paper, or stiff paper. For a city, make the buildings small and slightly roll them, or turn the edges back to make them stand. For flat roofed houses cut the top straight across; for domes, oval; for a tower, cut the shape desired then roll. A picture of an Oriental city would be a guide in making a variety of these buildings. For windows and doors slash with buttonhole scissors, but for larger buildings the windows and doors should be cut out.

For a large house use a small cracker box, cut it in two in the middle. This will make two houses. Paper the inside with wall paper, make a roll or pillar of the same and fasten one to each side of the house. Spread the box open as much as desired, but finally secure the folded pieces at the top, and drape a fringe across the front cut from the same, or other paper.

When a closed house is required, place in front of this a piece of cardboard cut the size of the front of the house, with a door having been marked upon it, and cut

all around with enough left to act as a hinge.

The Lesson Story of Creation*

I am going to tell you a story, the first one in the Bible, when long, long ago this beautiful world of ours was made. At first it was without form, and all was darkness; but God made it round, then made the beautiful lakes and rivers. (Wipe the sand from the glass.) Then He made two great lights, and many smaller ones, and put them in the sky. (Place them.) How wonderful these great lights are. Just close your eyes a moment and try to think what it would be like if there were no sun, no moon and no stars to give us light.

The next thing that God did was to plant a garden, and it was called Eden, because it was so beautiful. Now as I place trees on the sand, you tell me all the kind of trees you can think of. You need not raise your hand, but may all talk at once. (Arrange trees.) He made fruit trees, too. The next time you are eating a rosy cheeked apple, just stop to think of when God first made apples. Give the

* This story is told to show how the objects are used while telling the story.

names of some flowers. (Place them.) Next was made birds and fish. (Place a few of each.) What have I here? Yes, a bird's nest, with little (candy) eggs in it. I hope there is not a boy or girl here that is cruel enough to kill a bird or rob its nest. Remember God made them and not one is killed without his notice. The animals and creeping things were then made. (Place a variety of these on the sand.)

Now with all these things that were made, the world was not completed; it would be very incomplete, if it were not for man. The first man was not born a little baby, but God made him out of dust. Now all look this way while I sprinkle a little dust, and see what will happen. (Sprinkle a little dust with one hand, and with the other turn the wire until Adam stands up.*) Is he not a beautiful, perfect man? God named him Adam. He was given the privilege of eating of every kind of fruit of the garden, except the fruit of a single tree which was placed in the center of the garden, (place tree) and was told if he ate of the fruit of that tree he would surely die. Adam was given the

* Explained in Lesson One.

privilege of naming all the beasts and birds and creeping things as they passed before him. I will place a few and you tell me what Adam named them. (Place them.) With all these fine animals, birds and flowers, I do not think Adam was perfectly happy. I believe he was lonely, for he had no one to talk to nor to love. If you had all the playthings you wanted, and books to read, and all the good things you could eat, you would sometimes get lonely and want someone to talk with. So God saw that Adam should have a companion. He caused him to go to sleep (place him upon the ground) and when he awoke this beautiful woman stood by his side. (Place Eve.) How happy they were. The birds must have seemed to sing sweeter, the trees look more beautiful, and everything seemed to be more perfect, because he had some one to love and talk with.

God rested the seventh day, and He expects us to remember the one Day to keep it holy.

PART II
SAND TABLE ILLUSTRATIONS
OLD TESTAMENT STORIES
GENESIS I—EXODUS XI

II

The Creation

Genesis 1—2

In teaching this lesson see that the sand is clear of all objects. Have a glass concealed underneath the sand for water, as shown in instructions. When speaking of God dividing the land from the water, wipe the sand from the glass (v. 9).

Now proceed to arrange the trees and flowers to make the scene picturesque. Use as great a variety as possible (v. 11). Arrange the trees around the sides of the table, except for the Tree of Life in the front and the Tree of the Knowledge of Good and Evil in the center (ch.2: 9). These two trees should be made to look a little more attractive than the others, by adding bright colored fruit. The trees to which the sun, moon and stars (ch. 1: 16) are fastened, (see instructions) should be placed back of the others. A little water scene may be arranged at one side of the table (v. 20) with celluloid fish or cut-out pictures, placed upon the glass. Put birds (cut-out pictures) in the tops of the trees. A small bird's nest, placed in the fore-

THE GARDEN OF EDEN.

This picture represents the Creation, with its trees and flowers, animals and birds. The sun, moon and stars, are in the distance. Adam and Eve may be seen near the front beside the Tree of Life and the Tree of Knowledge of Good and Evil. The Serpent hangs near by.

ground, will add to the scene. Place animals among the trees (v. 25).

For Adam (ch. 2), use a doll about three or four inches long. Run a stiff wire down through the top of the head inside of the body as far as it will go, then bend the wire over the back of the head extending to the heels. Next, bend the wire, extending it from the doll's left side at right angles to the doll. The length of the wire should be about eighteen inches. If a celluloid doll is used, simply insert the wire through the bottom of one foot, then bend at right angles as stated above. Make a loop in the end of the wire to turn it by. Previous to the lesson, lay the doll naked on its back on the sand near the center of the table, and cover the doll with sand. While sprinkling a little sand with the left hand over the place where Adam lies (v. 7), turn the wire with the right hand until he stands upon his feet.

For the creation of Eve, place Adam as though asleep on the sand, (v. 21) then stand Eve beside him.

While Adam names the animals, (ch. 2: 20) and while they are passing before him, the children may call them by name.

The Forbidden Fruit

Genesis 3

As this is a continuation of the previous lesson, replace the garden as it was at the close of that lesson, then represent Adam and Eve walking in the garden near the Tree of the Knowledge of Good and Evil. In, or under this tree place a serpent (see instructions) (v. 1). Pick an apple from the tree and offer it to Eve, then to Adam (v. 6). Throw the rays of the flashlight (or sparkler) through the trees to illustrate the presence of God (v. 8). Then hide Adam and Eve among the trees. Make aprons of paper or leaves (v. 7). They are then driven from the garden (v. 23). The serpent that tempted Eve, may be made to appear as in the act of crawling, by pulling slowly on a fine thread which has been fastened to its head, or if a fine wire is used it may be made to squirm as well by twisting the end of the wire a little.

In an entrance to the garden (v. 24), place an archway, made with blocks or the frame of a pasteboard box. By means of a fine wire suspend an angel, with a gild-

CAIN AND ABEL OFFERING SACRIFICE.
To the right is Abel and his herd. To the left is Cain and the field.

ed sword (see general instructions) from the top of the archway.

Cain and Abel

Genesis 4.

Have the glass concealed under the sand to be used at the proper time.

Use one end of the sand table to represent Cain's field and the other end for Abel's herd. On Cain's side (v. 3), in the background, make a forest of trees, and in the front, rows to represent a field or garden. On Abel's end of the table, place a few trees in the background, then a picture of sheep, or toy sheep, or both as in the illustration of Cain and Abel. A few other animals may also be used. Brush the sand from the glass and make a little water scene. In the foreground between the two fields, build two altars of stone. On Cain's altar (v. 3) place tiny fruit and leaves and on Abel's (v. 4) some dry grass and a lamb (cut out of cotton). Then set fire to each. Cain now kills his brother (v. 8) and buries him in the sand.

The Flood

Genesis 7—9.

For the pattern of an ark, see a picture of Noah's ark, or accompanying illustration. Make it of pasteboard, the dimensions being about twelve inches long and four inches high, the bottom oblong and about sixteen inches long. Sew the bottom to the lower edge of the side pieces, which are cut a little oval. Trim the edges of the ark with bright colored paper. With a pencil, punch holes around the sides and cut a large window in the top. The back of the ark should be cut away in part.

Use a cut-out picture of a dove and raven. Paste paper wings on them and fasten a fine wire, a few inches long, to the back of each.

Secure as many animals, reptiles and birds as possible. Make the rainbow of a sheet of blue cardboard twenty-four by seventeen inches. Trim the top oval, then from one side to the other and reaching nearly to the top, mark the colors of the rainbow with color pencils.

To begin the lesson, start building with

NOAH'S ARK.
By twos they entered the Ark.

blocks as if to build an ark (ch. 7: 1). Then exchange the blocks for the finished ark. Place the animals in order, two by two, with Noah and family foremost (v. 15). Then remove all but the ark (v. 17), cover the sand entirely with dark blue crepe paper, and place the ark upon it. When the raven is sent forth (ch. 8: 7), by use of a wire put it up through the window from the back, move it back and forth over the water, then rest it upon a chip as though afloat.

The dove may be sent out the same way but returned again to the ark (v. 9). The second time the dove goes forth, it finds a little green tree from which to pluck a leaf (v. 11) and the third time it does not return again.

Remove the water from one end of the table, pile rocks to resemble Mt. Ararat and upon this place the ark (v. 4). Then remove all the water, replace some of the animals upon the sand and build an altar (v. 20). Upon the altar offer a sacrifice and back of the ark place the rainbow (ch. 9: 13).

Abraham and Lot

Genesis 11—18.

For this lesson much of these chapters should be omitted, and small objects used so that the table will not appear cluttered.

Ch. 11. Tell briefly the story of the Tower of Babel, omitting objects.

Ch. 12: 1. About the center of the table, represent Abraham with his family and servants, herd and tents removing to a country God will show them. A cut-out picture of sheep and cattle will be of use here. Lot separates from Abraham.

Ch. 13: 9. Move Abraham to the upper end of the table where there are rocks with but little vegetation. At the opposite end, build a picturesque city of Sodom, including trees, water, etc. Then move Lot with his sheep down to Sodom.

Abraham entertains angels (ch. 18: 2). A large tree, or trees are placed by his tent (v. 8). Then three angels (without wings) clothed in white, are seen at a distance, and as they approach, Abraham runs to meet them. Two blocks under

the tree will serve as a seat and table.

At the further end of the sand table place Sodom (a few houses), toward which the angels go, accompanied by Abraham.

The Burning of Sodom

Genesis 19.

Near one end of the table, build the city of Sodom: Make small houses according to instructions given and put little tissue paper trees between them. Near Sodom, place a larger house for Lot's dwelling into which Lot and the angels enter from the rear.

Twigs will answer for the mob (v. 5). The door in the front of the house should be made to swing, so that when the mob breaks in, the door may be opened a little and the people crowded in and about the door.

Next remove the house and mob, and place the sun at the rear of the table.

Lot and his family, directed by the angels, now flee from the city (v. 15). To make the fire appear as coming out of the heavens, take several short, fine pieces of wire, and fasten to one end of

BURNING OF SODOM.

To the right is the city burning. The sun is to the back. To the left of the city are the two angels, the pillar of salt and Lot and his daughters. In the upper left hand corner is the mountain and below is the city of Zoar.

each, a small piece of cotton, and place the cotton end in a little kerosene till ready for use. Light these one at a time from a (hidden) lighted candle, and toss them so that they will fall among the houses and burn.

Exchange Lot's wife for a pillar of salt (v. 26), made by plastering a doll or twig, with plaster of Paris, or dough.

Make the little city of Zoar, also the cave to which Lot fled.

Hagar and Ishmael

Genesis 21.

Use cotton to make Abraham and Sarah appear old. Isaac is born (v.1). When older a feast is made (v.8). Exchange the infant Isaac for a child of larger size.

A block may serve as a table with white paper for covering. Use tiny dishes, also a bouquet will add to the appearance of the table. Make it of bits of bright colored paper stuck to the tips of leaves or grasses. Make the vase with a piece of celluloid or paper rolled in the shape of a cornucopia, and put the small

end through a hole in a piece of cardboard for the bottom.

The sun placed on the rear of the sand table will suggest the early morning.

Hagar is cast forth (v. 14). The well should be prepared beforehand by sinking a small tin in the sand with a few rocks arranged carelessly in front to hide it from view. Move Hagar and Ishmael to the desert where there are some stones and bushes. Lay Ishmael under a bush, while Hagar is seated a little way off (near the well) (v. 17). Dip water from the well and offer it to Ishmael.

(v. 20) With a forest of trees, and wild game, Ishmael may now be seen as a hunter.

The Offering up of Isaac

Genesis 22.

In the preparation of this lesson, bind a bunch of twigs together with wire, one end to be hooked to the saddle blanket which has been pinned around the ass. For the fire pot, use a small tin cover, with a short candle for fire and a wire attached with which to hook it to the neck of the ass. The mountain should

also be arranged in advance of the lesson.

Begin with Abraham and Isaac about the tent (v. 2) and the sun in the rear. Abraham and Isaac, together with the servants, and ass with wood attached (v. 3) go to the Mountain. The servants and ass remain behind. (v. 5). Remove the wood from the ass and hang it on Isaac, and the fire pot on Abraham, and move them as high in the mountain as possible. Make an altar of stone, then bind Isaac and put him upon the sticks on the altar. With a knife from Abraham's belt, raise his hand as though to slay, but stay his hand by an angel (v. 11; 12), Place a ram upon the altar in place of Isaac (v. 13). Use a toy sheep for the ram, making the horns of a narrow strip of paper wound on a pencil. Do not burn the toy sheep, but exchange it for one of cotton. Thistles make good thickets.

Isaac and Rebecca

Genesis 23—24.

In advance of the lesson, prepare a well of water.

(Ch. 24.) On the opposite side of the

table from the well place Abraham upon a bed in his tent. The servant being sworn departs, (v. 10). Use camels if possible, but if none are at hand substitute other animals, some having packs on their backs for presents, and others being mounted. On arriving at their destination near the well of water, place a curb over the well, and a wall, consisting of a brick or two, back of the well. From behind this well Rachel appears (v. 15) with a small pitcher in her hand (fastened to the hand by a small rubber band, which may be slipped off when water is dipped from the well) from which she pours water into a trough for the camels (v. 20).

Jacob and Esau

Genesis 25—27.

The birth of Jacob and Esau (v. 25, 26). Cover Esau's head and neck with cotton dyed red (v. 27).

Esau the hunter, may be seen through a forest of trees at one end of the table. In another place make a camp for Jacob, consisting of a tent, a few trees and a kettle over a camp fire. To hang the

kettle, take four twigs, run a hatpin through each near the top, then cross two of the twigs two at either end of the hatpin, and hang a dish resembling a kettle in the middle. Set up the frame and put water in the kettle with fire underneath it. Jacob's sod pottage (v. 29). As Esau comes to Jacob's tent, dip pottage from the kettle and serve on a little table (v. 34).

(Ch. 27). Isaac reclining on a bed sends for Esau for meat (v. 3). The bow is made of a small green twig with the bark scraped off, and fastened in place with a thread. As Esau approaches the forest a deer is seen in the trees. It falls, tripped by a thread which is tied to its foot. If a toy deer is not to be had, a cut-out one will do.

Jacob brings two kids to his mother (v. 14). Two camp fires may now be seen, one where Esau kills the deer, and the other in Jacob's camp. Jacob receives his father's blessing (v. 16).

Esau then returns (v. 31). Jacob leaves home in haste.

Jacob's Vision

Genesis 28.

The ladder (v. 12), is made thus: Take two good sized twigs about eighteen inches long. Use short twigs for rungs and wind each with a delicate shade of paper (lavender or light blue) and tie the rungs to the side pieces.

Use several angels (see instructions) and fasten them to the ladder with wire. The ladder may be made to stand erect by a twig fastened to the back in an easel style.

"The Lord stood above the ladder." Resemble this by a little fleecy cotton secured to the top with fine wire.

Begin the lesson with Jacob plodding along the road with a pack on his back and a staff in his hand. The sun, (with a flashlight behind it) is seen above the tree tops, and as evening approaches, the sun is lowered till it disappears from sight (v. 11).

Then a forest of trees may be placed about Jacob and a few black spires of the city (Luz) (v. 10). Now place the stars and moon above the tree tops.

JACOB'S VISION.

See general instructions and lesson on Jacob's vision.

Jacob sleeps with a stone for a pillow (v. 11).

Place the ladder by Jacob and throw the rays of a flashlight or sparkler through the clouds above it. Jacob arises early (v. 18). Remove the moon and stars. Set up stones and anoint with oil. Remove the city and trees, and Jacob is again on his way.

Jacob and Rachel

Genesis 29.

In the preparation of this lesson, sink a dish of water in the sand. The curb may be made thus: From stiff paper cut a circle the diameter being five and one half inches, and an inch or so within this cut a hole; then around the outer edge paste a band one and a half inches wide: this may be shaded with a pencil.

To begin, place the curb over the well (v. 2) and a large stone on top. Near by are shepherds with their sheep.

Place Jacob by the well and Rachel approaching with her sheep. (v. 6) Remove the stone from the well, and dip water and pour it into the trough.

Rachel runs with news to Laban (v.

12) who then goes to meet Jacob (v. 13).

Jacob serves for Rachel by tending sheep for Laban (v. 15).

At Leah's wedding (v. 22) the table is set, she being covered with a veil, and on removing it, the bride is discovered to be Leah (v. 25). Rachel is also wedded (v. 28).

Jacob Departs from Laban

Genesis 30—35.

Much should be omitted from these chapters. It may be condensed into one lesson, or divided into two as thought best.

Ch. 30. Place infant Joseph in his mothers arms (v. 23).

Ch. 31. Make a caravan and camp, consisting of people, tents, a herd, etc. Rachel's tent should be more prominent than the others, and a heap of bright colored cloth put within it, under which Rachel hides the images (two matches will serve the purpose) and sits upon the heap. (v. 34). Laban searches for the images, but fails to find them. The Covenant. Make a heap of stones where

the Covenant is to be made, and a sacrifice offered. (v. 44, 45).

Repeat Mizpah Benediction (v. 49).

The lesson may be divided here.

Ch. 32. At the opposite end of the table, represent Esau with an army of men coming to meet Jacob (v. 3).

Ch. 33. Jacob and Esau embrace one another. Omit the remainder of the chapter, also ch. 34.

Ch. 35. At Bethel, Jacob offers a sacrifice (v. 7). Benjamin is born (v. 18).

Joseph's Dreams

Genesis 37.

Jacob (with white beard and hair) is by the tent with Joseph (who has on his coat of many colors) and Benjamin; the brothers being in a field (v. 3).

Joseph dreams. (v. 5). Perhaps underneath a tree. The sheaves (v.7) that bow to Joseph may be made in a simple way by using a strip of pasteboard about 15 inches long and two inches wide. Make eleven holes in it equal distance, or one and a half inches apart. Insert a sheaf of grain into each hole. By

tipping the pasteboard forward the sheaves will appear to bow to Joseph's sheaf which is separate from the others. Sheaves made of oats are the best, but if they are not to be had, make sheaves of orange and green crepe paper. More impressive way to make the sheaves bow down, although it requires a little more preparation, is to use a stiff piece of pasteboard about 13 inches long, and cut in the shape of a crescent. Cut 11 holes around the outer edge and insert the stub end of a sheaf into each hole. If sheaves are made of paper they will need the addition of a few broom straws to cause them to come back into an upright position. Tie a fine thread around each sheaf near the top, and with a needle draw each thread through the pasteboard an inch or two in front of each sheaf. Draw all the threads evenly together to the back and tie a knot. When drawing back firmly with these threads the sheaves will bow forward together.

Have fastened to the stub end of Joseph's sheaf, a piece of raw potato, with a hatpin stuck into one side of it. During the lesson place this on the sand,

the hatpin to the back, and the sheaf lying down. Place the sheaves over the hatpin letting the head project, and cover the pasteboard with sand. By turning the hatpin Joseph's sheaf will stand erect on the potato foundation. Then draw on the threads causing the sheaves to bow to Joseph's sheaf. After the dream remove the sheaves. Joseph tells his dream to his brothers.

He dreams yet another dream, (v. 9). The sun, moon and stars may be pinned to the tops of the trees, and by bending them forward and back the sun, moon and stars will seem to bow.

Remove the field of grain, and place before the brothers a flock of sheep (v. 12). Joseph approaches, his coat of many colors is stripped off him (v. 23) and he is cast into a pit (v. 24). Lower him behind a pile of rocks. All, except Reuben, recline upon the ground to eat a lunch (v. 25). At the coming of the Ishmaelites, Joseph is lifted from the pit, placed upon a camel and departs. The coat is dipped into water (colored with red crepe paper) and is taken to Jacob who refuses to be comforted.

The Baker, Butler and King Dream Dreams

Genesis 39—41: 37.

Joseph sold to Potiphar (v. 1). Make this a pretty home scene, and after this cast Joseph into prison (v. 20). (See instructions.)

Ch. 40. The Butler dreams (v. 9). Remove him from prison as though in his dream, and place before him a vine, and upon it hang a bunch of grapes (see instructions) (v. 10). Return him to the jail.

The Baker dreams (v. 16). Make the baskets out of white paper, first one fitting his head, the second and third ones a little smaller, fitting one into the other.

Remove the Baker from the jail, as though in his dream, and place the baskets on his head, and a cut-out bird on the top of the basket (v. 17). Return the Baker to the jail.

Remove Potiphar, the same house being used for the kings house with a slight change. The kings birthday (v. 20). Restore the Butler, and remove the Baker.

Ch. 41. Pharaoh's dream (v. 1). Place him upon a bed, then wipe the sand from the glass previously arranged. For seven fat kine, use celluloid cows, or a substitute, and put them by the water: after which put in their midst seven ill favored kine (v. 3). To make these, first draw a picture of a cow on pasteboard, cut out, and trim off till they look ill favored. Two legs for each may be cut out separately and pasted to the wrong side. A toothpick run through the head, and bent, will answer for horns, and a piece of twine frayed at one end and pasted on the wrong side for the tail. Color the cows with watercolors, marking bones and ribs prominently. The lean ones ate up the fat ones (v. 4). Remove the fat ones then remove all as the King awakes.

The King's second dream (v. 5). Make the stalk of corn from a piece of green paper, bend the points of the leaves down, and stick on little rolls of yellow paper for corn. The thin stalk may be made the same way, only of withered appearance.

The full ears were devoured. Remove

same. Then remove the other as Pharaoh awakes (v. 7). The wise men are brought forth, also the Butler who confesses his fault. Joseph is then brought before the king (v. 14).

Joseph Ruler in Egypt

Genesis 41:37–57.

Begin with Joseph in the presence of Pharaoh as in the previous lesson, Joseph now being clothed in fine linen (v. 42).

Make a chariot out of a pasteboard box, such as a match box, trim it to the right shape and cover with gilt paper. Make two large pasteboard wheels, and paste one wheel on each side of the chariot.

The people bow down to Joseph (v. 43). Place a team attractively decorated before the chariot, Joseph within, and the people bow down.

Represent the seven years of plenty (v. 47) with a pretty scene of fruit trees, a water scene, etc.

For the seven years of dearth (v. 54), remove the most of the green from the sand, and instead put dry branches, or anything to give it the appearance of

desolation, and cover the water over with sand. Joseph is now seated on a throne where the people come to him to buy corn (v. 55).

The famine reaches Jacob, who with his eleven sons are represented at the lower end of the table, where they now begin preparations to go to Egypt to buy corn.

Joseph's Brothers Come to Egypt to Buy Corn

Genesis 42.

Represent the famine, Joseph on his throne, and Jacob with his family as in previous lesson. Jacob sends his sons to buy corn (v. 2).

(Little celluloid mules make a good sand table picture, but if these are not to be had, substitute other animals. Previous to the lesson prepare each mule with a saddle blanket, a pack on the mules back, and a stick man, one end of which is inserted in a small hole cut in the mules back). Remove the sons of Jacob, and place instead the mounted mules, and when they arrive at Joseph's home, do not try to dismount the men,

but remove them from the sand and place again the stick men previously used.

They bow down to Joseph (v. 6), then are put into prison (v. 17), but are released save one (v. 19).

On returning home, again exchange the stick men for the mounted mules.

At the inn money is found in the sack (v. 27). In their midst put a small sack of grain, and from it draw a roll of green paper. On reaching home, the same sack of grain may be used again, representing all the sacks, and upon being emptied, money is again found (v. 35).

The Silver Cup

Genesis 43–45.

Replace a few dry branches, Joseph's home, etc., as in previous lesson.

Benjamin accompanies his brothers to Egypt (v. 11). They again meet Joseph and Simeon is released (v. 23). Joseph leaves the room to weep. Two tables are set, the eleven brothers being arranged around the long one and Joseph being placed at small table near by (v. 32).

Ch. 44. Again they are homeward bound, and are overtaken by the steward (v. 6). The silver cup is found (v. 12).

As in previous lesson, place a sack of grain on the sand, and draw from it a tiny cup. (A piece of tin foil shaped over the end of a lead pencil will answer for a cup). They return to Joseph and fall down before him (v. 14).

Ch. 45 Joseph makes himself known to his brothers (v. 1).

Joseph Meets his Father

Genesis 46—50.

Jacob makes preparations for the journey to Egypt (v. 1). A small company and herd will represent the "great company".

On arriving at Beersheba they set up a tent, and offer a sacrifice. Jacob has a vision (v. 2).

Joseph in his chariot goes to meet Jacob (v. 29).

At one end of the table place a few small tents, the home of the Israelites (v. 11).

Ch. 48. Jacob yields up the ghost (v. 33).

Ch. 50. Remove all from the table except the tents, and at the other end of the table make a cave of stones or bricks (v. 13). Form as large a procession as possible (v. 9) and at the head of the procession and near the opening of the tomb, drape a box to represent a bier.

Moses in the Bulrushes

Exodus 2: 1–10.

While chapter one is being told, place upon the sand a goodly number of tents, the home of the Israelites. When the King orders the Israelites to build houses, remove the tents and instead place one hut for the home of a Levite (v. 1), the family being father, mother, Miriam and Aaron.

Moses is born (v. 2). Hide him away from time to time, in different places, in the house, behind bushes, etc. When the soldier (one or more) is seeking the child's life, he comes dangerously near the hiding places. Handle the soldier with a wire. The ark may be made of cardboard, or a piece of straw hat.

Wipe the sand from the glass (previously arranged) and take time to

MOCCASINS IN THE FLOWERS

arrange a picturesque river scene, with trees, swans, etc. Moses is then put into the ark, which is brought to the river and placed at the edge of the water (v. 3). Miriam is partly concealed in the rushes. When the Princess and the maidens appear (v. 5), Miriam hastens to bring her mother and together they return with Moses.

The Burning Bush

Exodus 2: 11–25.

It is best to represent only a small portion of this story on the sand table, the first being Moses at the well (v. 15). Have a dish of water concealed in the sand. Over this place a curb, a watering trough nearby and Moses seated by the well. He afterwards draws water for the sheep which the girls bring to the trough.

The house of the priest (v. 18) should be placed at the opposite side of the table from the wall.

Moses goes out to tend Jethro's sheep (ch. 3: 1) and leads them to Mt. Horeb. (Make a pile of rocks here.)

For the burning bush (v. 2) throw

the rays of a red sparkler through the green bush, or a flashlight may be used, or entwine within a green bush a bunch of dry thistles, which when lighted will burn, yet the bush will be unharmed.

The Plagues of Egypt

Exodus 5—9.

The serpent, (ch.7: 9) may be concealed in the hand. Between the thumb and forefinger of the same hand hold the rod, and as though in the act of casting it down, release the serpent and conceal the rod.

First Miracle, water turned into blood (ch. 7: 17).

Represent both red and blue water. Have a good sized glass and underneath it fasten a strip of blue paper the full length of the glass and half the width of it. Use bright red paper or cloth to cover the other half of the glass. Conceal the glass in the sand. Pharaoh goes to the river (v. 15). Wipe the sand from the blue side of the glass and cover again with sand. For the red stream (v. 17) wipe the sand from the red part, and cover again with sand. When frogs

appear (ch. 8: 2) uncover the blue side again.

Second Miracle. Frogs (*ch.* 8: 6).

Light green paper clippings scattered along the edge of the river will answer for frogs. Form a larger one out of paper, handle it with wire; let it crawl into Pharaoh's bed, into his oven, etc.

Third Miracle. Lice (*ch.* 8: 16).

A handful of sand scattered will suffice for lice.

Fourth Miracle. Flies (*ch.* 8: 21).

Cut black paper fine and scatter a handful.

Fifth Miracle. Murrian (*ch.* 9: 3).

Animals die.

The Plagues of Egypt

Exodus 9—12.

Sixth Miracle. Boils.

Other animals die.

Seventh Miracle. Hail (*ch.* 9:23).

For hail, use a handful of rice or macaroni. For fire, saturate a string with gasoline or kerosene, laying the string on the sand and lighting one end of it.

Eighth Miracle. Locusts (*ch.* 10: 12).

Use rather coarse clippings of black paper.

Ninth Miracle. Darkness (*ch.* 10: 22).

Represent the camp of Israelites at one end of the table with little brown huts, the door casing being made of white paper pasted on the front of each hut. Hold black paper before the Egyptians, while little candles burn behind the windows of the huts (v. 23). For blood, soak a piece of red crepe paper in water and daub a little of it on the upper and two sides of each casing (ch. 12: 22).

Tenth Miracle. Death of the Firstborn (*ch.* 12: 29).

A death scene in the house of Pharaoh will answer for this plague.

PART III

SAND TABLE ILLUSTRATIONS
OTHER OLD TESTAMENT
PARAGRAPHS EXPLAINED
FROM EXODUS TO JONAH

PARAGRAPHS FROM EXODUS 12 TO JONAH EXPLAINED

The Israelites Crossing the Red Sea.

Exodus 12.

It is well to use a map in connection with the wanderings of the Children of Israel.

Make the pillar of cloud from a piece of cotton, attaching it to one end of a piece of wire, the other end being inserted in a piece of raw potato. The cloud may thus be held above them. Make the pillar of fire of cotton dyed red. For the lesson the objects should be small. Place the Israelites at the left of the table leaving room enough for the river to come before them. The river may be one half the width of a strip of dark blue paper, cut in two in the middle crosswise. When placed on the sand, lap one end a little over the other. When the water is to be divided, roll both ends of the paper back from the middle, and instead of moving the Israelites, move the paper back so that they will be moving forward.

Make the Egyptians' chariots out of

small pasteboard boxes pasting on each side a pasteboard wheel. The horses may be cut out of paper and pinned to the chariots. Insert a twig man in each chariot and place them a short distance from the Israelites. Then as before move the water instead of the people. The chariots may be made to totter and fall (Psalm 77: 17, 18) by the use of a long thread tied to each chariot. Then cover them with the paper.

Moses Striking the Rock

Exodus 17: 6.

For the mountain, arrange a pile of bricks and stones to form the front and two sides, leaving the back open and room enough in the interior to place a good sized bottle of water. There should be a small opening near the center of the front of the mountain to place the mouth of the bottle, and by tipping it, the water should run through the opening down the front outside. A trough shaped paper may be used in the opening to direct the water more accurately. Practice this a little beforehand. The mountain and

bottle of water, should be in readiness beforehand.

Mount Sinai

Exodus 19: 16—18.

The mountain may be prepared like the one described in previous lesson. Leave a rather small opening at the top.

Tar paper is the most satisfactory to use for fire and black smoke. Have a lighted candle at the back of the mountain from which to light a strip of tar paper which is placed inside and near the top so that the fire and smoke will ascend through the opening. For lightning use a sparkler. To make the sound of a trumpet (v. 19) a child may give a long blast on a mouthorgan, or organ, unobserved as much as possible.

The Tabernacle

Exodus 37.

The furnishings for the tabernacle may be made of pasteboard covered with gilt paper, or gilded. For the Ark of the Covenant, take a small pasteboard box and put two cherubims on top made of two small twigs. Insert the end of each

in a hole, one at either end of the cover, then drape them and cover the box with gilt paper. Make the candlestick of pasteboard or wire, attach seven tiny short candles and gild.

The Walls of Jericho Fall

Joshua 6: 20.

To make the walls of Jericho fall, take a good sized piece of stiff pasteboard, the outer edge being the size of the wall desired, then cut the center out of the pasteboard leaving enough for the wall to stand upon. Place this on the sand (the place where the city is to stand) and cover lightly with sand. Do this previous to the lesson. During the lesson build with pieces of brick or blocks, the front and two sides of the wall on this pasteboard foundation. Build the city on the sand inside this wall, then when the pasteboard is shaken from the back, the wall will fall, but the city will remain standing. Make the trumpets by rolling a piece of gilt or silver paper and paste the small end of the trumpet to each soldier's mouth.

Gideon

Judges 6: 21.

An Angel appears to Gideon. For the broth that is to be poured out, use a little kerosene oil (slightly colored) that it may burn.

The Fleece of Wool (v. 37—39). For the fleece of wool use two pieces of cotton, one to be used dry and one wet. For the wet one soak piece of cotton in water just long enough so it will not drip and then cover it with a little dry cotton. It is better to reverse Gideon's plan, and spread the dry fleece out first which is then exchanged for the wet one. This when squeezed will fill a tiny bowl of water.

Gideon's lamps. (ch. 7: 20) Fasten one end of a piece of wire around each soldier's waist, and extend the wire horizontally the length of the forearm, and at the end of the wire fasten a short piece of candle to be lighted.

David and Goliath

1 Samuel 17.

The valley between the two armies should be crosswise of the table, the

sand being piled up on either side. Small twig men are best for the armies, each army being clothed in a different color uniform. Goliath should be a doll much larger size, dressed in a kilt skirt, the armor, all of which are made of gilt paper. Tie a thread to Goliath, so that by jerking on the thread he may be made to fall.

Elijah and the Prophets
1 Kings 18.

Baal's altar may be made of blocks or a small pasteboard box. Elijah's altar may be made by crumpling twelve pieces of brown paper to resemble stones and by arranging them in the form of an altar. Use small large necked bottles for barrels and in each have a very little kerosene or gasoline to pour on instead of water. (For fire from heaven, see lesson 8.)

The Chariot of Fire
II Kings 2: 12.

The chariot may be gilt or red with toy horses or cut-out ones. It may be placed on a block or a shingle by which

to handle it, and finished with fleecy cotton or wool.

The Chariots of Fire

II Kings 6: 17.

The same chariots may be used as in II Kings 2: 12, only cover one side of each with red paper. Have an angel for each chariot, and put fleecy clouds among them. Ask the children to close their eyes and sing a verse while these are being arranged on the sand. They will enjoy the little surprise.

The Fiery Furnace

Daniel 3: 21.

The furnace should be made of asbestos. Bend it into shape, say eight inches wide, by four or five inches deep and eight inches high. Make it higher in front to conceal the back view. Mark the furnace to represent bricks or stones. No bottom is needed. Clothe the three Hebrew men in asbestos; it is better if it is shaved thin and tinted with water colors or bluing. Fasten a fine wire loosely about the neck of each doll, by which they may be handled with a hat-pin, bent at the point. From the back

DANIEL IN THE LION'S DEN.

To the right is Daniel in the lion's den and to the left is another view of Daniel praying in the upper room. The king is in the room below.

of the furnace they thus may be passed out through the fire to the front. For the one representing the Lord, dress a doll in white asbestos, fastening a stiff wire around it so that the wire will extend a little to the back of the doll. At the appropriate time lower the doll into their midst by passing the wire horizontally down through a slit which has been cut down the back and middle of the furnace. It may be removed the same way.

Jonah and the Whale

Jonah.

A celluloid fish may be obtained to use for a whale, but the author made a good representation of one for her lesson study, and explains it here as it may be of help to some. Although it takes a little time to make it, it is well worth the effort. From a piece of black cloth, double, cut the shape of a whale. Stitch all around the outer edge except the tail. Cut the mouth large, and line the upper and lower jaws separately, leaving a hole for the throat. Turn right side out, stuff with cotton and glue the

two sides of the tail together. Roll a piece of cardboard and place it in the throat of the whale. Make it large enough to contain Jonah (a small twig doll) when thrust down its throat (v. 17). Glue fins to its sides, and place black headed pins for eyes, and two fine rolls of cotton pinned to the top of its head for spurts of water. Have a fine wire attached to Jonah, so that he may be drawn out of the whales mouth after entering it (ch. 2:10). Handle the whale with a long hatpin stuck in its side.

For the boat, (see instructions) paste a stiff piece of pasteboard on the bottom of it, letting it extend a little to one side to form a handle by which the boat may be made to tip and rock. Use small men made of twigs, the ends of which are inserted in a hole in the bottom of the boat, so that when the boat is tipped, the men will not fall. A thread attached to the lower corners of the sail, when gently jerked will resemble the sail flapping in the wind. The whale may be made to appear and disappear in the paper waves.

PART IV

SAND TABLE ILLUSTRATIONS

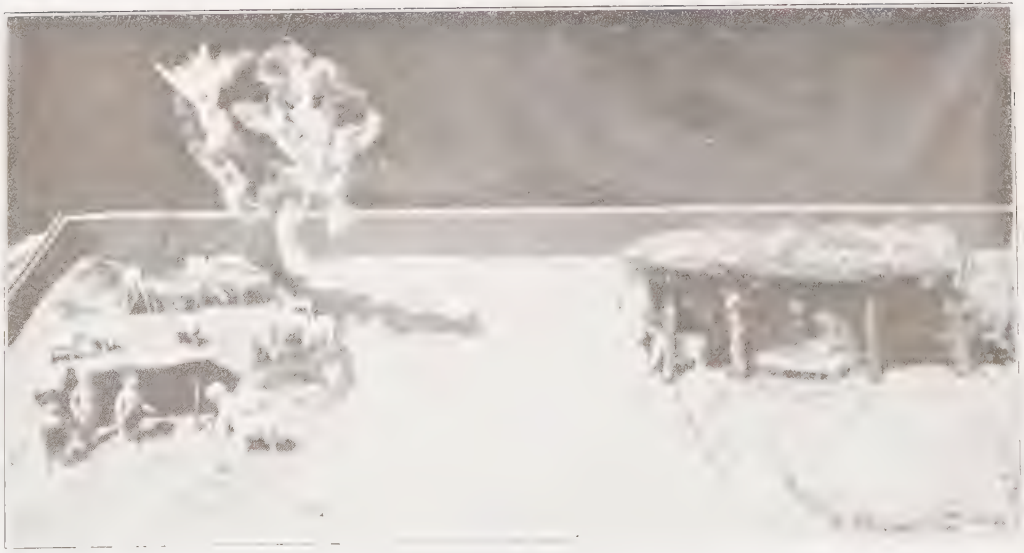
NEW TESTAMENT STORIES

Jesus Born in Bethlehem

(Christmas Lesson)

Luke 2.

At one side of the table build the little city of Bethlehem, and at the other side place a tent with shepherds lounging about and a few sheep near by (v. 8). Place small lighted candles behind the windows of the city. Two small dolls may resemble the approach of Mary and Joseph to the city (v. 4). Then remove the city and Mary and Joseph. In place of this, put a large barn which has been made out of a shoe box, in this manner. Cut away all the box except the top and the back. To the front of this fasten several good sized twigs perpendicular, for posts. Do not forget to take into consideration the slant of the sand table in making the barn. Cover the box inside and on top with hay. Have the barn deep enough to admit the manger, Joseph and Mary. A few animals should be standing about the barn. An angel appears to the shepherds (v. 9). This should be as small as the other angels that follow it (v. 13) which are arranged in this manner. Make a coil



THE BIRTH OF JESUS.

To the right is Jesus with his mother and father in the barn; and to the left are the shepherds and angels.

of stiff wire a foot or so across, and wind with tissue paper. By the use of fine wire attach a number of small angels to the coil. To make more attractive, wind the coil with tinsel, with a few fleecy clouds attached. Use the flashlight or a sparkler. The shepherds visit the Babe (v. 16) and return.

The wise men may be used if desired (Matthew 2). Remove the shepherds and in their stead put three wise men mounted on camels (v. 1). The wise men should have white beards, and the camels should be decorated. To make the star of Bethlehem, cut a hole in the center of a piece of cardboard the shape of a star the full size of a flashlight, and cover the cardboard with tinsel. This may be held in place by a piece of fine wire. Throw the rays of the flashlight through the star. The wise men leave their gifts (v. 11).

The Miracle at Cana

John 2: 1—11.

Represent an attractive home at Cana (v. 1). The table is spread, and the bride and groom have on their wedding

garments. Guests present are placed around the table, Jesus and his disciples being present (v. 2).

Mary makes known their need of wine (v. 3). For water pots use large necked bottles one and a half inches long. These may be had at a drug store. Gild, or paste a narrow strip of gilt paper around the top and bottom of each bottle, and in the bottom of each put a few drops of fruit coloring, or a drop each of bluing and red ink, or a mixture that will produce wine color when mixed with water.

Place the bottles in a row by the well (a dish of water having been placed in the sand) and put a curb over it (v. 6). Jesus commands that the pots be filled with water (v. 7). Dip with another bottle the clear water from the well, and pour into the pots, thus making the water appear as wine. The wine is carried to the Governor of the feast (v. 8) and poured out to the guests.

Jairus' Daughter Healed

Matthew 9: 18—26; Mark 5: 21—43; Luke 8: 40—56.

Jesus and his Disciples are now on the seashore (Mark 5: 21). Wipe the sand from the glass, put a few trees around the edge of the water and a boat near by. Jarius' home should be at the opposite side of the table. The family consists of the father, mother and little girl (Luke 8: 42). She may be playing about the home. Here she is taken sick and laid upon the bed. Jarius then goes to see Jesus. When part of the way on his journey, leave Jairus and return to the child who dies. The back part of the house should have a large doorway with a curtain hung over it, made to part in the middle. Through this opening remove the dead child, and replace with another having a wire attached in such a way that by turning, the dead may be made to rise. Cover with a cloth. Now return to Jarius who completes his journey and falls on his face before Jesus (Luke 8: 41).

A woman touches his garment (v. 44).

A servant comes to tell Jairus his daughter is dead (v. 49). Jesus comes to the house where many are weeping, then all are removed except Jesus and the friends (v. 51).

When the command is given for the child to arise, turn the wire and it will stand upon its feet (v. 55).

Parable of the Ten Virgins

Matthew 25: 1—13.

At the left of the table represent the home of the bride's parents, the bride and groom being well dressed. About the center of the table arrange the ten virgins in a procession (v. 1). (Clothe them in delicate color or white). Use tiny candles for lamps, and fasten each to a piece of wire long enough to extend from the hand to the ground, then make a coil for it to stand on.

For the five foolish virgins use shorter candles than those of the wise, so that when they are all lighted, five will burn out while the other five still burn.

They all sleep (v. 5). Back of the virgins place a clump of trees, extending to the house.

The virgins sleep, and the bride and groom start from the house, while one goes to herald their coming (v. 6). Place the virgins again by their lamps. The five foolish go to buy oil (v. 10). Remove them.

Arrange the wise with their candles burning, and together, with the bride and groom, they enter the new home of the bride. Have the table set for the wedding supper. Now turn the house face about, the back having a door marked upon it.

The five foolish return and knock but are not admitted (v. 11).

Lazarus Raised from the Dead

John 11.

Prepare a cave in the center of the sand table, similar to the one in the story of the Resurrection. Place a small box in the floor of the cave, deep enough in the sand that the upper edge of the box will come even with the sand. The box should be large enough to admit two dolls laid side by side. Clothe the dolls just alike. Secure one end of a stiff wire around one doll so that it may be made

to stand as in the lesson of the Resurrection. Have a hole cut in the side of the cave large enough to give free movement to the wire passing through it, so that when the wire is turned and the doll stands up, the wire may be thrust out a little to cause the doll to advance several inches. After the wire is fastened to the doll, bent into shape and dressed as mentioned, wind a narrow white strip of cloth from its feet to its head, and fasten with a pin, so that the cloth may easily be removed. Place the doll in the box. (Or instead of a box, the sand may be dug out of the bottom of the cave, leaving the sand piled higher at the entrance). Then close the entrance with a stone. All this part of the lesson should be completed beforehand. The other doll is to be used in the demonstration of the lesson. Represent the home of Mary, Martha and Lazarus at the left of the table. Lazarus is sick (v. 1). Place him upon a bed. One comes to tell Jesus that Lazarus is sick (v. 3). He is dead (v. 14). Wind the body in grave clothes as the one in the tomb, carry it to the tomb, and place it inside the tomb at

the left of the other doll, then replace the stone as before.

Mary and Martha return home with friends (v. 19). Move Jesus and friends to the cave. Mary and Martha go to meet him, the stone is removed (v. 39) and Lazarus is commanded to come forth (v. 43). Turn the wire, and when he stands upright, move him out to the front. He is unbound (v. 44) but not removed.

The Parable of the Prodigal Son

Luke 15: 2—32.

At one end of the table represent Jesus with two or three others sitting around a table and other men standing about (v. 2).

At the opposite end of the table, illustrate, in an attractive manner, the home of a "certain man" with his two sons (v. 11). The Prodigal son, handsomely dressed, takes a journey into a far country (v. 13).

In the far country he may be represented in the midst of a gaily dressed crowd in a candle lighted room where table is set, etc., (v. 13). Then remove

the Prodigal's outer garments leaving only a ragged covering about his body. Or better, exchange the well dressed Prodigal for a ragged one (v. 14).

Make a pen (v. 15) of twigs, and put one or more pigs in it. If toy pigs are not to be had, cut them out of a farm paper. Leaning over the fence, the Prodigal throws a handful of fodder to the swine (v. 16). He then sits down and meditates. He arises, and starts on his journey homeward (v. 18).

He is met by his father (v. 20) who embraces him and together they return to the house. The Prodigal is again exchanged for the well dressed one (v. 22). The fatted calf (v. 23) may be seen in a pen, and then killed. The table is spread and the company gathered about.

The Betrayal of Jesus

Luke 22: 1—54; Matthew 26: 1—57
Mark 14: 12—53; John 18: 1—12.

Arrange Jesus and his disciples at the left end of the table. John and Peter are sent to prepare the passover (v. 8). They meet a man with a pitcher of water, and turn and follow him (v. 10). Now

place beside them a room, and in it a table and upon it some little dishes. Place the disciples around the table. Later remove Judas (John 13: 27). Remove the house, and surround Jesus and his disciples, Jesus being apart from the others, with a forest of trees (Luke 22: 41). An angel appears to comfort Jesus (v. 43). Three times Jesus returns to find the disciples sleeping.

The multitude appears with Judas in the lead. A number of soldiers, each carrying a spear and a torch, will answer for the multitude. Make the torch with one end of a wire fastened to a small candle, and the other end of the wire fastened to the soldier, the candle projecting a little higher than the soldier's head.

As the soldiers appear through the trees, light the candles. Peter cuts off the servants ear (v. 50). Jesus is led away, Peter and John following afar off (John 8: 15), the rest having fled (Matthew 26: 55).

The Trial of Jesus

This being the continuation of the *previous* lesson, replace some of the trees as before, also Jesus being led away by the soldiers, Peter and John following afar off.

A room, the abode of the High Priest (Luke 22: 54), may be placed back of Jesus, the soldiers and the mob. A row of pillars on each side of the house will serve for the court room. Jesus, the High Priest and others, are within the walls, and the mob without.

A cover of a baking powder can will be suitable for the fire pot (v. 55). Fill the cover nearly full of sand, and place several short candles, which, when lighted resemble a cheerful fire. Other short candles should be burning in the room, denoting night. Peter warms himself (v. 56). Another accuses him (v. 58) and still another (v. 59). The cock that crew (v. 60) should be a toy or cut-out picture. Peter weeps (v. 62). Jesus is led to Pilate (ch. 2: 1). Do not try to move the people, but exchange the room. Judas throws the bag of money on the

ground and goes out and hangs himself (Matthew 27: 5).

Place a dish of water before Pilate, as though he would wash his hands (v. 24), put Barabbas in jail, then release him (v. 26). If the children in the class are small it is best to omit to (v. 31), and they led Jesus away to crucify Him.

Jesus Crucified

If the children of the class are older children, it is best to give this lesson in detail to make a lasting impression, but if they are small, do as follows:

Place some of the people as in the previous lesson in the foreground, and at the rear of the sand table make a hill of sand, and upon it make three tiny crosses. The soldiers part Jesus' garments (John 19: 23).

Build a rude sepulcher, with a large stone at the entrance, then place a guard of soldiers to watch at the door of the sepulcher (Matthew 27: 66).

The Resurrection (*Easter Lesson*)

Previous to the lesson, build a sepulcher. Use a strong box eight or nine inches square, the front and bottom be-

THE TOMB OF JESUS.

This picture shows different parts of the lesson. To the left are the angels in the tomb and the soldiers on guard. To the right are the women coming to anoint Jesus

ing open. Place it on the sand and cover the top and sides with stones or bricks. Within the cave, near the front and to one side, place a stone or piece of brick for the tomb, and at the other side a box large enough to contain a doll. Sink the box in the sand and put the doll within it. Or dig the sand out of the cave and omit the box. To raise the doll, see lesson on Lazarus, Or two angels may be used as in illustration.

When the angel has been placed in proper position in the cave, and grave clothes on the tomb, close the front of the tomb with one or more large stones. Have them on solid foundation so that when one stone is pushed out the other will not be disturbed. To remove the stone thrust a stiff wire through a hole in the back of the cave, and push it out. Next, lay a thread all the way around the tomb on the sand, leaving ample space between the thread and cave for the soldiers to stand, who are on guard, then when the thread is gently jerked the soldiers will fall.

The cave with the angel concealed within, the thread in readiness for the

soldiers, the wire in place to roll the stone away, all should be prepared before the lesson. Cover the sand table with a cloth that it may not be disturbed.

The Lesson

An angel, made brilliant with a little tinsel (Matthew 28: 2, 3) is handled with the left hand by means of a wire. As the angel touches the stone, dislodge it with the right hand by the use of the wire, then jerk the thread and let the soldiers fall (v. 4). Now remove the angel and the remaining stones at the entrance of the cave, exposing more clearly the interior.

Women approach the cave (Mark 16: 1). An angel appears (v. 5). Bring it to a standing position. Jesus appears to Mary (John 20: 11—17).

Without objects tell of some of the other appearances of Jesus. The ascension (Acts 1: 9). Place a number of people together. Jesus appears among them and is carried up, a cloud hiding him from view. Use a little cotton for this. (This is a beautiful lesson, and well worth the effort to prepare it).

Paul and Silas Bound in the Jail

Acts 16: 16—40.

The two dolls which are to represent Paul and Silas, should have movable legs so that they can be made either to sit or stand. Pin a strip of cloth about the body of each doll, and over this hang a loose wrap from the shoulders to the feet, so it can be removed.

The girl with an unclean Spirit, follows Paul and Silas (v. 16). The market place to which they are taken, may be represented with cattle, sheep, etc., (v. 20).

Paul and Silas are then stripped of their outer garments and placed beside a whipping post and whipped (v. 22). Now remove all from the sand except Paul and Silas who are put into prison (v. 23). The front and two sides of the outer prison are made of a narrow strip of dark pasteboard. The windows and doors are made to represent bars, which are hung with paper hinges so that they can be made to swing out easily.

Paul and Silas are put in the inner

prison (see lesson 16). This should be at the back of the outer prison, and adjoining it the keepers room. These two buildings form the rear of the outer prison.

To cause an earthquake (v. 26), have a thread fastened to each of the doors, and extend it around the outer prison, then when the thread is drawn from the back, the doors (one or more) will all open at once. Do the same with the inner prison. The keeper, lying on a bed with a lighted candle near by, takes the lighted candle and goes to the prison. Remove the prison so that Paul and Silas may be seen sitting on the sand with their feet in the stocks (a strip of pasteboard before them). They are then taken to the keepers room and washed and fed, then leave the city (v. 39).

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